



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem¹.

2. Ayn. Seen. Qaff².

3. Like *tha'leka (he-that-afar-it/that)* reveals³ to you^g and to whom^r of before you^g Allah, The Mighty, The Hakeemo⁴ (*infinite hekmaḥ (wisdom) Possessor*).

4. For Him what (*are*) in the Heavens^w and what (*are*) in the Earth^w; and He (*is*) The *Aa'leyo* (*High beyond description*), The Great.

5. Almost^w the Heavens^w fissure^{y m5} of above them^y; and the angels *yousabbhebona*⁶ (*he-they say: subhana Allah*) by their Lord's praise and *yastaghferona*⁷ (*they seek forgiveness*) for whomever (*are*) in the Earth^w; lo, verily Allah He (*is*) The *Ghafooro* (*iterative Forgiver*) *Ar-Raheemo* (*The multitudinous mercy Giver*).

6. And who^t *ittakhatho*⁸ (*they took and presumed*) of lesser than/without Him *aw'leyaa*⁹ (*guardians/allies*), Allah (*is*) *Hafeedhon*¹⁰ (*multitudinous Keeper-up*) over them¹¹; and not you^s (*are*) over them surely a custodian.

7. And like *tha'leka (he-that-afar-it/that)* We revealed¹² to you^g Qur'an^x Arabic to [you^s] warn the villages'^w mother and whomever (*are*) around [it^w]; and to [you^s] warn: (*that*) the Gathering's Day^x no suspicion (*is*) in it^x; a team (*is*) in the Paradise^w and a team (*is*) in the *Sa'ere*^w (*intensely kindling Fire*)^w.

8. And had Allah willed surely [He] (*could have*) made them an *Ummatan*^w (*community/nation*)^w one-she^y; [and,]

حَمْدٌ
عَسَىٰ

كَذَٰلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ
مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ
لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ
فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ
أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ
وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ
اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ
بِوَكِيلٍ

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا
لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ
يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي
الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ
وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً

¹ See the *Lexicon* attached to this *Translation* for commentary on this!

² Ibid!

³ The word “يُوحَى” is rooted in “وَحَى أَوْ أَوْحَى” which denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And “الوحي” is *fire or king*! See *اللسان*!

⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم”.

⁵ The word “Heavens” is a *feminine* gender in Arabic, so “يَتَفَطَّرْنَ” = “fissure^y” corresponds to that!

⁶ The word “yousabbhebona” = *he-they say: “subhana Allah,”* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

⁷ The word “يَسْتَغْفِرُونَ” = “يُطْلِبُونَ الْغَفْرَانَ” = “they seek forgiveness!” In English there is *no seemly way* to say: “يَسْتَغْفِرُونَ” *per se*! So I settled for saying: “they seek-forgiveness!”

⁸ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always *taking and making/presuming some thing of what was taken*! Thus, it is *not* just the mere *taking*!

⁹ The word “أَوْلِيَاءَ” could also mean, among them: *protector, friend*

¹⁰ The word “حَفِيفٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

¹¹ That is He keeps full record of what they do and penalize them accordingly!

¹² See footnote 3 above regarding *reveal*!

but [He] admits whomever [He] wills in His mercy^w and the *dha'leemoona*¹³ (injustice-doers) for them neither of a *wa'leyen* (guardian/ally) and nor *na'sseeren* (iterative succorer).

9. Or *ittakbatha* (took and presumed) they^z of lesser than-/without Him *an'leyaa*¹⁴ (guardians/allies); so Allah, He(is) The *Wa'leyo* (Guardian/Ally) and quickens [He] the dead; and He (is) over every-thing Omnipotent.

10. And what you^c differed in it^x of a thing, so its^x rule (should be referred) to Allah; *tha'lekum* (be-afar-collective-you^b/that) Allah, my Lord; on Him I trusted and to Him *oneebo*¹⁵ ([I] iteratively return penitent).

11. The Heavens'^w and the Earth's^w *Fatte'ro* (innately-perfect-Originator); [He] made for you^b of yourⁿ selves^w spouses¹⁶ (wives) and of the *an'aa'me*^w (cattle/sheep/goats/camels)^w pairs; *yadbra'ukum* ([He] creates/propagates-/manifests you^b)¹⁷ in it^x; not as his like a thing; and He (is) The *Sameeo* (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to payer)/ The *Basseero* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

12. For Him (are) the Heavens'^w and the Earth's^w *magaleedo* (keys/lockers); *yabsotto* ([He] swells/expands) the *rez'qa*^x (provision/victual for sustenance)^x for whom-ever [He] wills and [He] straitens; verily He (is) by every-thing Omniscient.

13. [He] instituted for you^b of the religion what enjoined [He] by it^x *Noohan* (Noah); and which^x We revealed¹⁸ to you^g and what We enjoined by it^x *Ebraheema* (Abraham), and *Mosa* (Moses), and *Esa* (Jesus); that *a'qemo*¹⁹ (let-you^z up/sustain) the religion and let-not disunite you^z in it^x; enlarged over the *mushbrekeena* (they who partner deities with Allah/he-polytheists) what [you^s] invite them to it^x; Allah *yajtabey* (directly and favorably-chooses) to Him whomever [He] wills and [He] aright-guides to Him whomever *youneebo* ([he] iteratively repents).

14. And not disunited they^z except after when came (to) them the knowledge, *baghya* (envy/selfish: excessiveness/-

وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨٨﴾

أَمِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨٩﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۚ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٩٠﴾

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿٩١﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۚ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٢﴾

﴿٩٣﴾ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿٩٤﴾

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا

¹³ The “ظالون” = “the injustice-doers,” as “الظلم” = “injustice!”

¹⁴ The word “أولياء” could also mean, among them: protector, friend.

¹⁵ The word “ينيب” from “أتاب” = “رجع مرة بعد مرة,” meaning: iteratively returned penitent! See الهادي و الراغب!

¹⁶ See (S7:189)!

¹⁷ That is “suffuses you” to multiply you!

¹⁸ See footnote 3 above regarding revealed!

¹⁹ The word “أقام” in “أقيموا” has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: “أقام” linguistically means:

“أدام، بمعنى أبقى أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

So, “أقيموا” means you^f: (1) up/sustain, in the sense of continuedness and keep up of all the prescribed obligations, as in this *Ayah* (S2: 3). Also “أقام” has another “sharey’al” prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the *Ayah*: “And when you^g were in them, then you^g upped for them (the second call for) the Prayer,” (S4: 102)! Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

transgression) among them; and *lanla* (had it not been for) a word^w preceded-she^y from your^t Lord to *ajalen*²⁰ (term-limit) *musamma*²¹ (that which is designated and/or named), surely (it would have been) judged/finished²² among them; and verily who^r (had-been) bequeathed they^z the book^x from after them surely (are) in doubt of it^x suspect/suspecter²³.

15. So for *tha'leka* (he-that-afar-it/that) then let-invite [you^s] and *ista'qem*²⁴ (let-[you^s] affirmably firm and straighten) as (had been) commanded you^h; and let-not *tattabe'a* ([you^s] closely-followed) their *abwa*²⁵ (tendentious likings); and let-say [you^s]: I believed by what Allah descended of a book and I (had been) commanded to [I] (render)-justice²⁶ among you^b; Allah (is) our Lord and yourⁿ Lord; for us (are) our works and for you^b (are) yourⁿ works; no argument between us and [between] you^b; Allah gathers between us and to Him (is) the destiny.

16. And who^t they^z mutually argue in Allah from after what *estojeeba*²⁷ (had been favorably-answered) for [Him/him]²⁸ their argument^w (is) *da'bedhaton* (null-argument)^w *enda* (by Rule of) their Lord; and on them (is) a wrath and for them (is) a severe torment.

17. Allah, Who [He] descended The Book by the right and the balance; and what *youdreyka*²⁹ (causes you^g to profoundly know) *la'all* (craving currently unavailable deed that, perhaps) The Hour^w (is) near³⁰.

18. *Yasta'a'jelo*³¹ (affirmably hasten) by it^w who^r they^z believe not by it^w; and who^r believed they^z (are) *mushfegoona* (they who are in disquiet) from it^w; and they^z know verily it^w (is) the right; lo; verily who^r they^z dubitate in The Hour^w surely (are) in a far misguidance.

جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ
مُسَمًّى لَفُضِّى بَيْنَهُمْ وَإِنَّ الَّذِينَ
أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي
شَكٍّ مِنْهُ مُرِيبٍ ﴿٢٣﴾

فَلِذَلِكَ فَادَّعِ وَأَسْتَقِمْ كَمَا
أَمَرْتُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ
ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ
كِتَابٍ وَأَمَرْتُ لِأَعْدِلَ بَيْنَكُمْ
اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلُنَا
وَلَكُمْ أَعْمَلُكُمْ لَا حُجَّةَ بَيْنَنَا
وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ
الْمَصِيرُ ﴿٢٤﴾

وَالَّذِينَ تَحَاجُّونَ فِي اللَّهِ مِنْ
بَعْدِ مَا اسْتَجِيبَ لَهُمْ حُجَّتُهُمْ
دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ
غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٥﴾

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ
وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ
السَّاعَةَ قَرِيبٌ ﴿٢٦﴾

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا
وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا
وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ
يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ

²⁰ The word “الأجل” means term-limit, see اللسان!

²¹ The word “*musamma*” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

²² That is perhaps would have immediately prompted their dues of punishment!

²³ The word “مریب” here is “ثعت” = epithet, i.e. “adjective,” hence “suspect!” See إعراب القرآن، محمود صافي! However the word “suspect” could fit for a noun or an adjective!

²⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

²⁵ The word “هوى” is singular of “أهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. The Qur'an and Hadeeth.

²⁶ The word “عدل” is a present tense to which there is no exact corresponding word in English, because “justice” cannot be conjugated into verbs, so the best approximation, to the best of my knowledge, is to say: render justice! So the word “render” is parenthetically enclosed, as the Quranic text does not have it per se!

²⁷ The word “استجيب” is rooted in “استجاب” meaning: favorably/compliantly answered, not just answered! See الهادي!

²⁸ This footnote covers the pronoun “هـ” in “له” and the word “داحضة” The pronoun “هـ” in “له” could refer to Allah (SWT) or to Mohammad (SAWS), see a! As to the word “داحضة” it is a noun, whereas “null,” or “invalid,” or such synonyms are all adjectives! Hence, “null-argument^w” is chosen as closer representation to a noun concept! And the suffix^w is to indicate the femininity gender of the “argument,” as it is so in Arabic!

²⁹ The word “يدريك” means “(causes) you (to) profoundly know,” as “الدراية” is much more than simple knowledge! It involves profound knowledge of the subject matter!

³⁰ The word “hour” in Arabic is a feminine gender, so the context would seem to suggest saying: “الساعة قريبة” = “the hour (is) she-near!” However the text of this Ayah clearly says: “The hour is he-near,” making “near” a masculine gender; this could stand for the hours’ time or arrival is he-near,” as the hour’s time or arrival are both masculine genders; and “لا يجوز أن يقال أن (قريب) يستوى فيه التذكير والتانيث، لأنه بمعنى فاعل، و فاعل بمعنى فاعل لا” see إعراب القرآن، محمود صافي!

³¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!



19. Allah (*is*) Lateefon³² (*fine/subtle/gentle and protector*) by His *eba'de* (*worshippers/submitters/slaves*); [He] provides whomever[He]willsandHe(*is*)TheStrongThe Mighty.
20. Whoever [was] [*he*] wanting the Hereafter's^w *bartha* (*tillage/reward/tillage's crops*) [*We*] augment for him his *barthe* (= *bartha*) and whoever [was] [*he*] wanting the world's^w *bartha* [*We*] give him of it^w and not for him in the Hereafter^w of a lot.
21. Or for them partners, instituted they^z for them of the religion what not permitted by it^x Allah; and *lawla* (*had it not been for*) word^{w33} (*of*) the sunderance, surely (*would have been*) judged/finished³⁴ among them; and verily the *dha'lemeena*³⁵ (*injustice-doers*) for them (*is*) a painful torment.
22. [You^s] see the *dha'lemeena*³⁶ (*injustice-doers*) disquieting of what earned they^z; and it^x (*is*) occurrent/betiding by them; and who^t believed they^z and they^z worked the righteous-works^w (*are*) in the paradises' ^w/gardens' ^w *rawdha'te* (*flowering meads*)^w; for them whatever³⁷ they^z will *enda*(*by munificence of/ by Rule of*) their Lord; *tha'leka* (*he-that-afar-it/that*) it^x (*is*) the munificence the big.
23. *Tha'leka* (*he-that-afar-it/that*) which^x *youbashshero*³⁸ (*tells pleasant tidings*) Allah His *eba'de* (*worshippers/submitters/slaves*), who^t believed they^z and they^z worked the righteous-works^w; let-say [you^s]: [I] ask you^b not over it^x remuneration, except a fondness^w in the kin; and whoever [*he*] commits *hasanatan*^w (*meritorious-deed*)^w [*We*] augment for him in it^w *husnan* (*ultimate meritorious-deed*); verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Sha'kooron* (*iterative Thanker*).
24. Or say they^z: *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie; so *en* (*if*) wills Allah, [He] seals/-consummates³⁹ on your^t heart and [He] erases the falsehood^x and [He] rights the right by His words; verily He (*is*) Omniscient by the chests' possession.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾
 مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾
 أَمْ لَهُمْ شُرَكَتَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾
 تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقِعَ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾
 ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾
 أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ تُخْتَمِ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُخَوِّقُ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

³² The word “لطيف” = “رفيق” in concrete (material) terms it means: *fine*; and in abstract terms, it means: *subtle* or *gentle* or both! See البصائر! Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah’s most beautiful attributive characteristics, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*! I know of no English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! Hence, the only available resort is *transliteration* and *parenthetical explanation*!

³³ That is word of sound-determination which *sunders* (separates) right from wrong, it is *absolutely conclusive*!

³⁴ That is perhaps would have immediately *prompted* their dues of punishment!

³⁵ The “ظالين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

³⁶ Ibid!

³⁷ The particle “ما” is “إسم أو أداة شرط” = *conditional noun/particle*; or “ما” = “إسم موصول” = *connective noun* meaning *whatever*! See الذر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي!

³⁸ See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasher* = يُبَشِّرُ/مُبَشِّرٌ!

³⁹ That is close *hermetically* and *determined irrevocably*, or *consummate/conclude* on your heart!

25. And He Who accepts the repentance^{w a'n}⁴⁰ (*disregarding offender's offense/because of other's/others' prayer* [He] transcends the offender(s) of) His eba'de (*worshippers/-submitters/slaves*) and pardons [He] a'n (*regarding*) the sayye'aa'te^w (*demeritorious-deeds*)^w and knows [He] what you^z do.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

26. And yestajeebo⁴¹ (*compliantly-answer*) who^r believed they^z and they^z worked the righteous-works^w; and [He] augments them of His munificence; and the disbelievers for them (*is*) a severe torment.

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ؕ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

27. And had Allah bassatta (*extended/ augmented*) the rez'qa^x (*provision/ victuals for sustenance*)^x for His eba'de (*worshippers/-submitters/slaves*) surely (*they would have*) transgressed in the Earth^w; [and,] but younazzeelo ([He] *iteratively descends*) by a qa'da'ren (*standard measure*) whatever⁴² [He] wills; verily He (*is*) by His eba'de (*worshippers/-submitters/-slaves*) Proficient Ba'ssee-ron (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

﴿٢٧﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنْزِلُ بِقَدَرِ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

28. And He Who younazzeelo (*iteratively descends*) the ghaytha⁴³ (*delightful-satiating-and-reviving rain*) from after desponded they^z; and [He] spreads His mercy^w (*ghaytha*); and He (*is*) The Wa'leyen (*Guardian/ Ally*), The Hameedo (*iteratively praised and multitudinously praiser* He).

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

29. And of His Aya'te^w: (*miracles/signs/proofs*) (*is*) the Heavens'^w and the Earth's^w creation and what [He] scattered in them both of a dabba'ten^{w44} (*she-moving-creature*); and He (*is*) over their gathering if [He] wills Omnipotent.

وَمِنْ ءَايَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

30. And what betided you^b of a disaster^w so (*it^w is*) by what earned-she^y yourⁿ hands^w; and [He] pardons a'n (*regarding*) much.

﴿٣٠﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

31. And not you^f surely (*are*) enfeeblers in the Earth^w; and not for you^b of lesser than/without Allah of a wa'leyen (*guardian/ ally*), and nor na'sseren (*multitudinous succorer*).

﴿٣١﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

32. And of His Aya'te^w (*miracles/signs/proofs*) (*are*) the runners in the sea like the mountains⁴⁵.

﴿٣٢﴾ وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾

33. En (*if*) [He] wills [He] stills the wind^w; so [*they*]⁴⁶ stay^y stationaries^w on its^x back; verily in tha'leka (*he-*

﴿٣٣﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ

⁴⁰ "عن" here for تجاوز = disregardfulness = He disregards/ transcends the offense of the offender or because of the prayer of others praying for the offender! See the Lexicon to this Translation vis-à-vis the meanings of "عن"!

⁴¹ The word "يستجيب" is rooted in "استجاب," meaning: favorably/ compliantly answered, not just answered! See الهادي!

⁴² The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See لـ احمد الحلب and إعراب القرآن، لمحمود صافي!

⁴³ The word "الغيث" = المطر المنبت للكلأ و المنعش، so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture! To some linguists, "الغيث" could also means the gliding clouds that bring rain!

⁴⁴ For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility!

⁴⁵ The word "اعلام" has several meanings, among them "flags" or "mountains!" See اللسان!

⁴⁶ The hidden or implied pronoun "[they]" refers to the "runners" in the previous Ayah, (S42: 32)!

that-afar-it/that surely (are) *Aya'ten^w* (signs) for every *ssabbaren* (an ever/stout patience-endurer) *sha'koren* (iterative thanker).

34. Or [He] wracks them^y by what earned they^z and [He] pardons a'n (regarding) much.

35. And [to]⁴⁷ know who^r they^z dispute in Our *Aya'te^w* (messages) not for them of a *mabeessen* (escape-place).

36. Then what *oteytom* (you^c had been accorded) of a thing, so (it^x is) a *mata'ao⁴⁸* (resource for a transitory worldly delight) (of) the life^w (of) the world^w; and what (is) *enda* (by munificence of/by Rule of) Allah (is) *khayron* (choicer/-superior/worthier) and *abqa* (more lasting), for whom^r believed they^z and (are) on their Lord they^z trust.

37. And who^r they^z avoid the sin's bigs and the profanities^{w49} and if surely⁵⁰ angered they^z, they forgive.

38. And who^r *estajabo⁵¹* (they^z favorably-answered) for their Lord and *aqamo⁵²* (they^z stood/ sustained the prescribed obligations of) the Prayer^w and their matter (is) a *shura* (counsel/ alternation and exchange of opinion) among them; and of what We provided them they^z expend.

39. And who^r if betided them the *baghya* (envy/ selfish: excessiveness/ transgression) they *yanta'sserona⁵³* (they^z avenge-for/ refrain-from/ prevail-over [it]).

40. And requital (for) a *sayye'aa'ten^w* (demeritorious-deed)^w (is) *sayye'a'ton* (= *sayye'aa'ten*) its^w like; so whoever [he] pardoned and [he] amended then his remuneration (is) on Allah; verily He loves not the *dha'lemeena⁵⁴* (injustice-doers).

41. And surely whoever [he] revenged⁵⁵/revenged-for after his injustice⁵⁶, so those not on them of a path.

رَوَاكَدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٤﴾

أَوْ يُوقَهُنَّ بِمَا كَسَبُوا وَيَعْفُ

عَنْ كَثِيرٍ ﴿٣٥﴾

وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا

مَا لَهُمْ مِنْ مَّخِصٍ ﴿٣٦﴾

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعْ

الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ

وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ

يَتَوَكَّلُونَ ﴿٣٧﴾

وَالَّذِينَ سَخِرْتُمْ مِنْهُمْ أَكْثَرُ

وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ

يَغْفِرُونَ ﴿٣٨﴾

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا

الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٩﴾

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ

يَنْتَصِرُونَ ﴿٤٠﴾

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ

عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤١﴾

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ

فَأُولَٰئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ ﴿٤٢﴾

⁴⁷ The word "يَعْلَمُ" is "منصوبة" has a "فتحة" on the word's end "إم" It had been read with a "بضمة" or a "رفع، أي بضمة" see "سكون" لـ أحمد الحلبي! So the word "to" is shown here with the square brackets and italicized ([it]), as it is hidden, to indicate the generally accepted reading by most, showing the "فتحة" to mean "التعليل،" i.e. for virtual/presumed causality, as stated in "إعراب القرآن" by محمود صافي!

⁴⁸ The word "متاع" = "mata'ao" is rooted in the word "متع" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

⁴⁹ The word "فاحشة" = "profanity" (plural "فواحش" as indefinite noun or plural "الفواحش" as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some-times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality!

⁵⁰ The particle "ما" is for intensity! See تفسير الفخر الرازي، و روح المعاني للالوسي

⁵¹ The word "استجابوا" is answered plus made available what was requested, i.e. "favorably-answered"

⁵² See footnote 5159 below regarding sustain/maintain!

⁵³ The word "انتصر" could apply in three distinct senses: (1) "انتصر من" which in turn has two distinct meanings, (1a) "انتصر من عدوه أي انتقم من عدوه" = "avenged for it, i.e. from the offender," and (1b) "انتصر من الظلم أي" = "refrained from and disdained the wrong!" (2) "انتصر على" = "prevailed over!" And (3) "انتصر لـ" = "succored and assisted!"

⁵⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

⁵⁵ Ibid! However, in this case, "انتصر بعد ظلمه أي بعد ما ظلم" see روح المعاني للالوسي for this explanation, means "after he was wronged!"

⁵⁶ That is after, having been inflicted with an injustice by someone else!

42. Verily only the path (is) on whom^r they^z wrong⁵⁷ the people and they^z transgress in the Earth^w by other than the right; those for them (is) a painful torment.

43. And surely whoever *ssabara* (*held on patiently*) [be] and pardoned [be], verily *tha'leka* (*he-that-afar-it/that*) (is) surely of the matters'-resolve.

44. And whomever Allah misleads, then not for him of a *wa'leyen* (*guardian/ally*) from after Him; and [you^s] see the *dba'le-meena*⁵⁸ (*injustice-doers*) *lamma* (*when/-whence*) they^z saw the torment say they^z: is a *maradden* (*fending/forthwith-returning*) of a path.

45. And [you^s] see them (*being*) exposed on it^w (*are*) *kha'she'eena*⁵⁹ (*they who: totally subdued their body/sight and sound/bow in the Prayer*) of humility; they^z look from *ttarfen-khafeyyen* (*by stealthy glance*); and said who^r they^z believed: verily the losers (*are*) who^r lost they^z their selves^w and their families^w The *Qeyamater's*^w (*Judgment's*) Day; indeed; verily the *dba'lemeena*⁶⁰ (*injustice-doers*) (*are*) in a sustainer-torment.

46. And not [was] for them of *aw'leyad*⁶¹ (*guardians-/allies*) succoring them of lesser than/without Allah; and whomever Allah misleads, then not for him of a path.

47. *Estajeeb*⁶² (*let-compliantly-answer you^r*) for yourⁿ Lord from before that *ya'atey*^x (*approaches/comes*)^x a day^x no *maradda* (*fending/repeller*) for it^x of lesser than Allah; not for you^b of a refuge then-day and not for you^b of a *na'keeren* (*demur/reproof/spurner*).

48. Then *en(if)* they^z shunned then not We sent you^g on them *hafeedhar*⁶³ (*iterative keeper-up*); *en (not)* on you^g except the announcement; and verily if *atheqna* (*We caused the human to taste*) from Us a mercy^w [be] reveled/rejoiced by it^w; and *en(if)* betides^w [them] a *sayye'aa'ton* (*demeritorious-deed*)^w by what advanced^w their hands^w then verily the human (is) *kafooron* (*iteratively ingrate*)⁶⁴.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلُمُونَ
النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ
عَزْمِ الْأُمُورِ ﴿٤٣﴾

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ
مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا
رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَى
مَرْدٍ مِنْ سَبِيلِ ﴿٤٤﴾

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ
مِنَ الذِّلِّ يَنْظُرُونَ مِنْ طَرَفٍ
خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ
الْخَسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ
الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ﴿٤٥﴾

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُوهُمْ
مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا
لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

أَسْتَجِيبُوا لِلرَّبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ
يَوْمٌ لَا مَرَدٍّ لَهُ مِنْ اللَّهِ مَا لَكُمْ
مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
حَفِظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا
إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَّ
بِهَا وَإِنْ تَصِبَّهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

⁵⁷ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger!”

⁵⁸ The “ظالين”=“the injustice-doers,” as “الظلم”=“injustice!” See the *Lexicon* attached to this Translation!

⁵⁹ The word “خاشعين”= *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خشوع” in “خاشعين”= *khashe'een* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خشوع” denotes *submission* or *subduing* of *sight* and *sound* as well! So “الخاشعين” are those who had totally *subdued their body, sight and sound*! Also some time “الخاشعين”= they who bow in the Prayer! See *البصائر* and *اللسان*!

⁶⁰ The “ظالين”=“the injustice-doers,” as “الظلم”=“injustice!” See the *Lexicon* attached to this Translation!

⁶¹ The word “أولياء” could also mean, among them: *protector, friend*

⁶² The word “استجيبوا” is rooted in “استجاب,” meaning: *favorably/compliantly answered, not just answered*! See *الهادي*!

⁶³ The word “حفيظ” is rooted in “حفظ”=“kept-up” not just “kept, or maintained/sustain,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

⁶⁴ The word “كفور” is *masculine noun*, denying Allah's multiple favors, i.e. he is a multitudinous ingrate!

49. For Allah (is) the Heavens' ^w and the Earth's ^w proprietorship; [He] creates whatever⁶⁵ [He] wills. [He] grants for whomever [He] wills females and [He] grants for whomever [He] wills the males.

50. Or [He] pairs them *dhukeranan*⁶⁶ (normal males/ neutral males)⁶⁷ and females and makes [He] whomever [He] wills a sterile/barren; verily He (is) Omniscient, Omnipotent.

51. And not [was] for a human to speak (to) him Allah except revealedly⁶⁸, or from beyond⁶⁹ a *heja'ben* (veil/shroud) or [He] sends a messenger then [He] reveals⁷⁰ by His leave whatever⁷¹ [He] wills; verily He (is) *Aa'leyo* (High beyond description), *Hakeemon*⁷² (infinite *hekma* Possessor).

52. And like *tha'leka* (be-that-afar-it/ that) We revealed⁷³ to you^g *Roohan*^{w74} (*Qur'an/ prophethood*) ^w of Our command; not you^h were *tadrey*⁷⁵ ([you^s] profoundly understanding) what The Book and nor the belief; [and,] but We made it^x an illumination^x [We] aright-guide by it^x whomever [We] will of Our *eba'de* (worshippers/ submitters/ slaves); verily you^g surely aright-guide to a *Sseratten* (single and specific Path) straight.

53. Allah's *Sseratte* (single and specific Path), Who for Him what (are) in the Heavens^w and [what] (are) [in] the Earth^w; lo, to Allah become/terminate the matters.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ
إِنثَاوِيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٤٩﴾

أَوْ يَزْوَاجَهُمْ ذُكْرَانًاوإِنثَاوَيَجْعَلُ مَنْ
يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ
إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ أَوْ
يُرْسِلَ رَسُولًا فَيُوحِيَ بآذِنِهِ مَا
يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥١﴾

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ
أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ
وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا
نَهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا
وَأِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ لَا
إِلَىٰ اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

⁶⁵ See footnote 37 above regarding *whatever*!

⁶⁶ See the *Lexicon* attached to this Translation for more exposition of this word "*dhukeranan*" = "إذكران"

⁶⁷ Clearly in this great *Ayah*: "Or He pairs them *thukeranan* (normal males, neutral males) and females" (S42: 50) it is good or neutral, as the "*maleness*" here is obviously not effeminateness, but normal to neutral!

⁶⁸ The word "وحيًا" = "مفعول مطلق" i.e. an absolute object noun, or "مصدر" i.e. the infinitive noun, indicating exclusiveness! Or it could be مصدر = infinitive noun in an adverbial status! See إعراب القرآن، لمحمود صافي! See إعراب القرآن، لمحمود صافي!

⁶⁹ The word "وراء" means: (1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة." (2) "بعد" (3) "ولد الولد" (3) "الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." So, here (2 or beyond in its sense of above reach of knowledge or experience!

⁷⁰ See footnote 3 above regarding *reveal*!

⁷¹ See footnote 37 above regarding *whatever*!

⁷² See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

⁷³ See footnote 3 above regarding *revealed*!

⁷⁴ It is stated in "اللسان" for the word "*ar-Rool*" = "*Rooben*" and "*ar-Rawl*" two distinct meanings: (1) mercy and (2) *Isa*, son of Mary (*Jesus*)! However, "*ar-Rool*" (*the Rooh*) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) the *Qur'an*, (4) the revelation (*Qur'an* or any other divine message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) *Super Arch Angel*, creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, or *Arch Angel Gebrail*, and (9) *prophethood*! See القرطبي!

⁷⁵ The word "تدريية" is from "تدري" which is far more reaching than the simple "knowledge," as "تدريية" extends to having deep understanding of the subject matter!